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WOMAN'S WORK

Vol. XXIV. MARCH, 1909. No. 3.

THE death of Rev. Joseph Morrison Irwin, at Kolhapur, Nov. 28, 1908, is greatly to be lamented by the friends of India. For eighteen years, Mr. Irwin has been an able, executive missionary in educational work. Contrary to the warning of physicians, he refused to come home but lately resigned from the mission, hoping that at a less arduous post in the State department of education, he might prolong his service for India. Mrs. Irwin, *née* McIntosh, held the position of "Lady Guardian" to a niece of the Maharajah. Mr. Irwin was in his forty-third year.

OUR Thanksgiving message last month, from Raheng, had scarcely been dispatched when the youngest of the missionary party there was seized with dysentery. Leaving their associates behind, Dr. and Mrs. Briggs hastened on toward the nearest mission station, but the boat moved all too slowly and with anguish of heart they saw their strong, beautiful baby pine away, till on the sixth day she died. Then Dr. Briggs, carrying the little white-covered box, hurried across country to Lakawn, while his wife and three children proceeded by boat. They were met farther on by Rev. Hugh Taylor, with horses, and taken to his home, where the Station was already assembled for the funeral service. It was Dec. 9, and the grave was heaped with white chrysanthemums. From other missionary homes, little children have been called away the last year, though not often in such pathetic circumstances, and the tidings has not reached us till long afterwards. We desire now to associate all these mourning parents with our friends in Laos, and to commend them to the prayers of the Church.

MARRIED, at Elizabeth, N. J., Feb. 6, Miss Leila B. Allen to A. W. Dimock of Peekamose, N. Y. At her home in the Catskills, Mrs. Dimock expects to devote more time than ever to *Over Sea and Land*. Congratulations!

THE centenary of the birth of Leighton Wilson, founder of Gaboon Mission (1842) and, years afterward, Foreign Missions Secretary of the Presbyterian Church in the North, and again in the South, will be observed March 25, at Bishopsville, S. C. Dr. George Alexander has been appointed to represent the Board on this occasion.

PRESENT relations between our West Africa Mission and the complex colonial governments under which it is located are most happy. The high respect for Dr. Seitz, Governor of Kamerun, which his official acts have inspired in us at home, will be strengthened by what Mrs. Schwab tells us, since making his personal acquaintance: "We found his Excellency to be a man of sterling qualities, a Christian, much interested in education of the Negro and the welfare of the people. By travel and conferences, he is acquainting himself with conditions and possibilities of the colony." Local German officials, who are in proximity to mission stations, are on terms of more than mere courtesy with their American neighbors, while in Congo Francais something happened last year which is worth telling. French laws have hitherto forbidden an American physician to practice medicine in the colony, but the recent Lieut.-Governor, just before departing for France, said to Mr. Ford that he and the French doctor had discussed a plan for establishing a small *mission clinic* at Libreville, medicines to be provided by government, without charge. The Roman Catholic Mission on the other side of Libreville has had such a clinic for years, and the people surrounding Baraka Station will much appreciate this favor to them.

DOCTORS were scarce in Africa Stations in 1908. Five months after Dr. Lehman reached Efulen, he had given 1,899 treatments.

A FEW months ago, the Board reappointed Mrs. A. C. Good to Africa Mission, from which she resigned after the death of her husband in 1904. Their only child, Albert Irwin Good, received appointment on Feb. 15.

THE C. M. S. (England) laments the advance of Islam on the West Coast. "Heathen tribes in Nigeria and Sierra Leone," says *The Gleaner*, "susceptible of being attracted and degraded by the Mohammedan faith, or uplifted to God by the power of the Gospel, are awaiting one or other of these messages. Which shall reach them first?" And again: "The introduction of Mohammedanism in the Yoruba country is of recent date; its rapid growth calls for prompt action on behalf of the Church. In Lagos are three times as many mosques as there are churches."

IT is because Islam threatens to come down from the north upon Kamerun, as it has already crept down upon British missions, that our brethren in Africa feel keenly the need of strengthening their force and planting another station northward. They want to make Kamerun Mission a barrier against the oncoming foe of Christ. It is a far easier proposition to convert a pagan African than to change him after he is Mohammedanized.

EVERY kind of work in our Africa mission has a double importance, every conversion is twice precious, because the problem is not simply paganism, but paganism plus Mohammedanism. Does the Church see this? All Bululand, the Ntum, the Ngumba, the Bene, the Yaundo, are awaiting the word of Christ or the word of Mohammed. Which shall they have?

ADDED to the Church in Efulen, thirty-three last year; membership is now fifty men, seventy-five women. The Church sent out evangelists, a month at a time, to ten different places; in one, the small population built a chapel; four places were among the stolid Ntum and, so far, no fruit has followed the preaching.

IN the course of six months, 4,103 persons slept in the caravan house at Élat, and other thousands passed through by day. A good Bulu evangelist was in constant attendance upon this moving population, and addressed over 8,000 of them upon the Way of Life "of which they know almost nothing."

SIX pairs of advanced Christians at Élat went out for six weeks, on preaching trips, and held a total of 411 meetings; 24,928 persons were present.

A FEW years ago, a professor in the great Mohammedan University at Cairo was dismissed for bringing a globe into his class. Last autumn, fourteen young Russian Mohammedans entered El Azhar but, discovering that no science is taught there, they left, went up to Beirût, and matriculated in the Syrian Protestant College, where they can study science through the Arabic language.

THE American Board has just sent out a fresh recruit, Dr. Hollenbeck, to its mission in Angola. He was captain of the football team and president of the Y. M. C. A. in Iowa State University, a Student Volunteer for nine years and, as he bears the significant name "Henry Stanley," it would seem that this young doctor is finely equipped for African service. Our mission wants two physicians of as good grade, and right away.

BY request of Mrs. Williams, we correct a quite excusable error in her article of last month. The Communion set in memory of two saints of House of Hope Church, St. Paul, was given by the Women's Society to the church in Siangtan, China, through Mrs. Lingle of that Station. A Communion set was also presented to Grace Chapel, Nanking, by Mrs. D. R. Noyes, president of the same missionary society.

RECENT gifts to China missions, in addition to those announced last month:

Hangchow College building fund, from Mrs. Chas. P. Turner, $1,000.

Hangchow, chapel fund, from Westminster S. S., Portland, Oregon, $200; from Endeavor Ch., Clarion Presbytery, $100.

Boys' School, Siangtan, from L. H. Severance, $1,000.

Boys' School, Changteh, from Crescent Ave. Ch., Plainfield, N. J., $750.

THERE has been a general disposition among foreigners in China to conform to Chinese rules for national mourning. We have received Rev. Chas. E. Patton's visiting card, a dull salmon color, instead of the usual red: Mrs. Gleysteen found her wardrobe sensibly reduced when even red trimmings were laid aside. She writes that many mules were seen in white harnesses on the streets of Peking.

EASTER programme for Sunday-school is out, with the usual good music. Special exercises are introduced for primary, junior and intermediate classes. Order from Sunday-school Department, Room 812, 156 Fifth Ave., New York.

Our Missionaries in Africa—AND POST OFFICE ADDRESSES.

Mrs. Edward A. Ford,	Libreville, Congo Français.	Mrs. W. C. Johnston,	Efulen, Kamerun.
Mrs. S. F. Johnson, *en route*,	" " "	Mrs. H. L. Weber,	" "
Miss Jean Mackenzie,	" " "	Mrs. Adolph N. Krug,	Élat, "
Mrs. John Wright (Angom),	" " "	Mrs. Chas. W. McCleary,	" "
Mrs. J. S. Cunningham (Benito)	Batanga, Kamerun.	Mrs. Frank O. Emerson,	Lolodorf, "
Mrs. Oliver H. Pinney, "	" "	Mrs. Rudolph B. Hummel,	" "
Mrs. Albert G. Adams,	" "	Mrs. Wilmer S. Lehman,	" "
Mrs. J. E. Blunden,	" "		

In this country: Mrs. Wm. M. Dager, Berea, Ky.; Mrs. Geo. Schwab, 215 Miller St., Michigan City, Ind.

SINGLE MEN'S CORPS, WEST AFRICA MISSION.

Mr. Cornelius H. Funk,	Batanga.	Rev. F. D. P. Hickman,	Libreville.
Mr. Francis B. Guthrie,	Élat.	Mr. Frederick H. Hope,	Élat.
Rev. L. D. Heminger,	Efulen.	Mr. Jacob Anthony Reis, Jr.,	Efulen.

Rev. Melvin Fraser of Élat is temporarily in New York, seeing the revised Bulu four Gospels and Book of the Acts through the press of The American Bible Society. Edition is 2,500.

Afoot and Afloat Among Four Tribes

A Fañ's Supreme Testimony.

NTUM CHIEF*

An old man, with kindly face and white beard and carrying a small antelope on his shoulder, came to our house saying he wanted to sell the antelope. We were glad enough to get it, for fresh meat had been scarce at Angom for some time. So I took the old Fañ to our little store, where we kept a few articles with which to buy food, building material, etc., and told him to choose what he wanted to the value of ten francs in trade, his price for the antelope. He chose two pieces of blue and white, very large figured cloth, and went away happy, saying that I was not "hard but soft" to trade with.

This man lived within calling distance of the Station. He was one of the oldest and most respected men in his village and regular in attendance at Sunday morning service, always sitting in the amen corner. One day, hearing that he was ill, I went to see the old man and, finding him in a critical condition, I had a very earnest talk with him, the first of several talks during the next few days. Incidentally, I left a quart bottle of castor oil with him, and instructions to repeat the dose I had given. I thought no more about it for a couple of days, when I discovered he had nearly emptied the bottle.

A few weeks later he was again in his place at church, and as I stepped down from the platform at the close of service, I took him by the hand and said, "Ndōñō, when are you going to come out for Christ as you have said you would?"

"Oh," said he, "I am glad you asked me, because I want to do it right now if you will show me *just how.*"

Calling together a few of the Christians who were leaving the church, we all kneeled down and asked God to show Ndōñō "*just how.*" Then I asked him to pray and he began at once, making a confession, an appeal—almost, if not quite, a demand—in a very manly, straightforward manner, full of faith that it would be attended to at once and honored in full. "Now," he said, "I have something to give you to-morrow." The next day Ndōño came to our house, carrying under his arm a neat, strong bark box in which were five skulls of his ancestors. "Take these away," said he. "I have believed in them all my life as my father did before me; now they are nothing to me, for I believe in God only."

An Uncommon Catch.

It was a beautiful day and all the windows of the *Dorothy* were wide open as we started up river from Gaboon. I was oiling the rattling old engine and listening to her "talking" with a view to finding out her mood, when a commotion in the cabin and the excited barking of Sport attracted my attention. Running in, I found Mrs. Johnson standing up on the cushions and Sport jumping about and snapping at a young shark about two feet long, which had flopped in through a window. I soon dispatched him and, thirty minutes later, he was frying on the oil stove in our tiny galley.

This is not our usual method of procuring fish. Usually we slow down

*With cowrie shell headgear peculiar to the Ntum.

speed, and exchange a piece of laundry soap for a pan full of nice mullet which some fisherman is hauling in with his throw net. Fresh fish is a rare treat in the interior, as the streams are small, and women with their little dip nets strain out even the tadpoles.

NLONG RIVER TRIBES.

[While doing duty on Mission Committee, exploring for a new Station site.]

Bene people were everywhere on the road as we approached Mbita Menge's town. Formerly, no white man dared show himself there. Now, this once powerful chief is an humble German subject and a slave to rum.* He once had a hundred wives; now he is reduced to a paltry sixty. He was anxious to have us build near him and assembled 572 people in his palaver house to hear the Gospel.

We Efulen boys came up from nakedness, and never having a book. Dr. S. F. Johnson was one of our first teachers. We have all read the Word of God for years; some of us are studying to be preachers, some are teachers. We are first fruits of Efulen School. (Mr. Fraser thinks the man on the left is an African from the coast in Station employ.)

I was away from home six weeks and traveled by wheel over 800 miles. We saw, and preached to, thousands who had not heard preaching before, and I have never known people so beg to be taught the Word of God.

(As told, not written)—"There was one exception—a Hausa† village. These Hausa, you remember, are all Mohammedans. Their merchants come down in groups from Central Soudan and some of them have located here and there. One of the first things they do is to build a little thatch prayer-house which answers for a mosque. I stumbled on this village and the men pretended not to understand my Bulu speech. I got off some pleasantry, at which they all laughed. Then I said, 'Why do you laugh if you do not understand Bulu?' They thought that was funny and laughed some more. We got on good terms and they showed me around. Men and boys were sitting all about, with pen and paper, and writing like lightning. The Hausa have their own written language. *These* are the people we have to fear: Black men, with goods to sell, with books, writing and prayer-house—Mohammedans."

AN EFULEN PATIENT.

Ngem, a Bulu chief with a great opinion of himself, sent for me saying that he needed medicine. He was not very ill, and, more to please him than because it was indicated, I produced some little tabloids which he was to swallow. Ngem laughed loudly at their small size, saying that I did not yet know the black man's stomach; it would take a big handful of them to do him any good. As he was a husky subject, I thought it a good opportunity to establish a reputation for the white man's medicine, so I administered a dose the effect of which was soon known, not only throughout the chief's whole village but also in neighboring villages. Tabloids are now looked upon with great awe.

After fifteen years of medical work among the Bulu, people came to us from long distances, often bringing patients in hammocks and insisting upon our performing operations. Sometimes we dared not attempt surgery, for our "hospital" was only a shed made of bark and leaves, with dirt floor and pole beds, nothing worthy the name of hospital. In this shack there are often several cases of pneumonia at one time, and the doctor is the only nurse.

All African patients pay the cost of medicine, but nothing for attention. A sufficient number of white traders and officials are treated to make the medical department profitable.

Silas F. Johnson.

*This chief died a year ago and his grave was surrounded with rum bottles.—ED. †Pron. How-zah.

Commencement Day at Efulen

"I am going to school until my mustache grows."

"Nothing but death can keep *me* from school. I see much happiness because we are learning so many things these days. Didn't we have to work last week! Since I was born I have not perspired so much as I did when Swaf (Mr. Schwab) made us write prüfing every day."

Thus whispered two dusky urchins to each other just before the opening of commencement exercises. The week had been a hard one. Daily two hundred and fifty bright, mischievous, tattered African youth bent over their Bulu and German Bibles, or slates, pencil in hand, and deciphered some problem in arithmetic, keeping the thought ever before them that some day they would be seniors in the German department and would know many things.

Now it is Saturday. One must needs look at the calendar to be very sure that no mistake has been made about the day. It is a day of days, one long to be remembered by the youth of Bululand. For the first time in the history of the school, a class is to be graduated from the German department. The air is charged with curious expectancy, with palpitating anticipation. Long before it is time to begin, people find seats inside the school-house. "School-house"? Well, perhaps it would not be proper to class it as such in America. It is true, the seats are mere logs planed on one side only; the desks, so-called—a plank; the floor, bare earth. Yet to some hearts this place has truly become the dearest spot on earth. Golden shafts of light have filtered through cracks in the bark and boldly stream through the open half of the wall, illuminating the shadowy faces and emphasizing the brilliant hues of the turbans. The house is filled with young and old. All are orderly and most of them are clean. The graduates, resplendent in clean white trousers and shirts and—yes, neckties, sit conspicuous, "the cynosure of neighboring eyes."

The opening hymn is announced. A hush falls upon the audience. The organ plays a few strains, and praises to our King burst forth. Hymns are sung in both the vernacular and in German. And now Azombô, with conscious pride of having accomplished something worth while, steps forward and reads a German essay he has written for the occasion. He is the youth who only three years ago delayed the payment of his tuition until the last moment, although abundantly able to hand in the sum in full before, and then he brought a worthless tin plate, expecting to receive one

MISSIONARY HOME, EFULEN.
Photographed by Miss Mackenzie.

and one-half marks value for it. He it was who forged, who stole. It is Azombô who now wishes to lead the better life and is making the most of his opportunities.

Who is that intelligent-looking girl, with the sweet, innocent countenance, the clean face? Can it be she who came dirty, woebegone and rebellious, a short time ago? How well she reads the Scripture! Poor child, through much perseverance you have come out victorious.

A cheer for the valedictorian! Right well may Nkata smile with satisfaction, for he has done himself and the school credit. In connection with school work, he has been daily assisting the Station physician at the hospital. "I want to learn German so I can study medicine; then I shall be able to help my people," he said.

Now it comes time for the missionary to give a word of praise and encouragement to the outgoing class. He shuts his eyes and once more sees these bright, happy graduates, as they came to school for the first time, little dirt-begrimed urchins. Their bodies, covered with red powder and itch, were a pitiable sight. Of course, they were mischievous. Having never known discipline, they thought

nothing of disobeying the teacher and running away from school. As to stealing—what they saw they took, and truthfulness was an unknown factor in their experience. Now the missionary sees these same unpromising children blossoming forth into fine Christian manhood. The gleam of intelligence and the imprint of character are on their clean faces.

(*Mrs. Geo.*) *Jewel Huelster Schwab.*

Efulen School-boys out in the afternoon, earning their board.

MORE EFULEN NOTES

You ask if people here listen reverently when we tell of Christ. Yes; we always get a very decent hearing. One meets with individual cases of indifference, but as a whole our people want to hear. This year, for the first time, I have heard people in numerous villages asking for "the Words" or "tell Sunday," as they call our teaching. One headman begged me to remain in his town. When I told him to look at me and see how "dry" (thin) I had become "on the road," he said his women would cook anything and as much as I wished. Poor fellows, they have little to give, yet many a time I have heard them say, "What shame I must hear in heart today; here is a stranger and I have nothing to give him." Bulu *hear* everything, they do not "feel."

When we come into a town, the boys carrying a monkey or two and a few birds—well, you have seen flies gather around a refuse heap—that is the way the people come around us. You, who can always go to a market, know little what it means to be meat-hungry as these people continually are. Many a time I have seen some poor old woman, minus teeth, chewing away at a piece of skin which is about all they get, for women are not allowed any part of the flesh of which the men are particularly fond. If women eat it, they will "take a witch" and die. In the old days here, and out in the forests still, I am told, the superstitious prediction comes true: the witch doctor sees to that.

It looks well on the map, to see the Africa continent all painted like Joseph's coat, divided among the Christian nations which are protecting it. In reality, except in places immediately near a post or mission, things are not so bright, but they are yearly becoming better.

George Schwab.

Message from Efulen to Women at Home

Meetings for women in near villages had to be discontinued this year. We believe the coldness in our church life, and poor attendance in the early part of the year, were in a measure due to this omission. What the ladies have not been able to do that ought to be done, is what we would like to report to the Church at home. There are seventy-five or eighty women and girls in school, besides several hundred more in the villages about us, who very much need the help and care that a woman would be able to give them by visitation. It is more important now than in the earlier stages of our Station history, that these girls have proper supervision, in order that we may see Christian Bulu homes here, in the future. Neglecting this, some day will reveal a telling weakness in the structure we are building.

Two Christian women, in towns twenty-five and thirty-five miles from Efulen, are worthy of mention. They conducted Sunday services in their towns and have been a source of Christian influence in the entire communities about them. An elder, referring to one of these two, when we were choosing new elders, said: "If women can be elders, I would nominate Zamo."

W. C. Johnston (Station Report).

About Our French School at Gabun

Extracts from Letters, September 17–October 14, 1908

I see that I am much needed here. When a friend leaves of an evening he says that he "Will be getting down the road," and if I will be just getting down the road there will be plenty doing. I begin* to have a little Mpongwe. I begin to know poor simple bodies—the old, the sick, the bereaved. I begin to have greetings from under the eaves of the houses and friendly waving of arms. Yesterday I sat with three women in a little hut as neat as wax; there were little stools on the earth floor, and a little fire that made bright lights on some china dishes that were set out on leaves, to receive the food that was cooking in a little iron pot. One of the women was an albino looking at me sweetly out of her poor pink-lidded eyes, the other two were black. I said, "I am hunting friends," and they told me with a kind of eager gravity, "You will find them, *O be denga!*" It was so kindly said that I was happy.

What looks to be a case of sleeping sickness has developed in one of our families lately, a child of about four, who used at first to give me her hand, looking at me out of heavy eyes, but whose little spirit is too weighed down in these last days to look out of the body at all. This is dreadful to see. She has the characteristic symptoms: swellings and untimely sleep, especially the sleep that comes with the act of eating.

The days go like this: By half-past eight I am in school. I have five little assistants who manage the lower classes, each in his own fashion which is only in a measure modified by mine. There must be about fifty little codgers—boys and girls not much in love with school and not quick in beginning—in which they differ from the Bush people—but surprisingly intelligent. We struggle along until noon. Not so badly. The little teachers love to beat the little scholars, but they are not permitted.

I have nothing to do with afternoon sessions—Joseph and Mr. Ford attend to them. The advanced class† is made up of Kidney—a grandson of an English sea-captain, about sixteen I should fancy, slow and sad, not at all a virile type, quite a mulatto type; Madiba, a Benga boy, good stuff, about fifteen; Mbuek, a little younger, his teaching is a series of barks, you would say an exasperated collie herding silly sheep; Alexander, so lazy that I cannot afford to write about him; Japoma who teaches mystically—all knowledge a whispered secret—I never caught him in the act, he floats with his class in a windless calm, I cannot fancy how the transfer is effected but, of a Friday when they are called upon to deliver, they open their little hands and there is the button; then there is Rebieno. These last two cannot be more than twelve years old. Rebieno controls and teaches thirteen children; he would love to knock them about and, missing this, he bullies them by sheer mental force. He is small and some of them are bigger, some older, but he quietly and systematically grinds them down. Driving them to the water he holds them under until they come up with a jolly good mouthful—and they need not gasp either. Out of the tail of his astute eye he measures my approval or disapproval, and he can change tack without order. His eye on me is not a sly eye. It is the eye of a truly clever, disinterested, ruthless subordinate. This is my teaching force, and sometimes I call sweet Twengo-sono who is a member of this class, and whose little womanly presence diffuses something very tender and refreshing, to ease my sense.

This is the school. We read French as soon as we know all our letters. We come to be quite glib and would compare, I fancy, very creditably with a class of French peasantry along certain lines. Not in speaking French of course. But hardly anyone in the world, I should think, can write as beautifully as some of us do. Only here is none of the passion for learning which trembles in the Bush people. Nor any hungering and thirsting after God. Quite like a school at home. The matter of age makes an element of the difference, one could not look for such ardors in such young hearts; but neither do the young men in this place seem to care. You can think if this would make a difference to missionaries! If Joseph were a Christian, that would go far; it would mean so

* Having been until this year among Bulu-speaking.—Ed.
† This class is also the "five assistants."—Ed.

much, perhaps more to this tribe than the coming of a new missionary. These are the things I think about more and more, and with less and less tranquillity. When I go to bed at night I think—To-morrow something must happen!—and every day I think this, more and more, until desire for the Bush people is being crowded by the will to make good here.

———

I am conducting a French examination in the little schoolhouse. About seventy scholars come regularly; but to-day one class of six are examined. They are writing tensely, their chins above their slow hands. The eldest may be thirteen; there is one girl in the crowd. The teacher Joseph speaks better French than I do—and is handsomer too for that matter, he is very much in the flower of youth.

Another examination, the seniors, eight of them. Joseph is giving a dictation; if they make any sort of stab at it, they will do well. Two of this class are perhaps seventeen. I see this verb will make them old; they age before my eyes. Anyone who doubts that Rodin's Thinker is *thinking* should look at the feet of these poor children—all the tenses of the verb *aller* are pressed out of their feet.

———

To-day being Wednesday, I was taking the little girls for their bath in the sea. We were winding along the path across the meadows with the busy-ness of ants and the gaiety of grasshoppers, when we came to water. Then you should have seen my little procession of ants scatter and run frantically about—all to preserve their precious larva. I found that I was the larva. Dubious consultations about "Madamoiselle" and her good shoes, until Ngya—a most practical young person of perhaps twelve—tucked her dress about her waist and came to me. "I am going to carry you across," says Ngya in a rather severe and bullying tone, and turns her back. Perhaps they are more loving than one would guess. Such play as they have on the beach, such frolicking of little brown bodies and yellow bodies. If one were here for just the pleasure of letting go, with them, it would be fun. But one is here so necessarily for discipline—that being the greatest service one can do them. Coming home, the stronger ones did indeed carry me over puddles on a chair of crossed hands, and there were great giggles because "Madamoiselle is so light." These days I have many little girls all around me, close to me. Last night while the matron was at prayer-meeting, they slept on the floor in the living room in heaps—like the spoils of Turkish conquest.

A few days ago I saw the child with the sleeping sickness, further gone now than when I saw her last, poor little girl! Sleeping under a blanket her little limbs sprawled out, in her waking moments she suffers mute fears; she may not say what she fears, only her frightened eyes hunt and find. It is too sad!

Jean Kenyon Mackenzie.

Lolodorf Station, from Report, 1908

The new MacLean Memorial Church was occupied, for the first time, on the first Sunday of the year, and the last cent for its construction was paid that day, leaving a surplus of about five dollars. Dedication of the house in the same month, and four quarterly Communion services were notable occasions, when attendance was near or above nine hundred. Church membership is seventy-six; thirty were added during the year. Advanced Inquiry Class enrolls 105; Second Class, 300. The Sundays on which none stay to "confess" are the exception. Average attendance of Sunday-school, 346. Total contributions of Lolodorf Church for ten months, $133.00. The people have also assumed support of a caretaker for the carriers' house.

Helpers.—"Bian has continued his usual unceasing effort. Nzhia has been acting assistant pastor, and taken some five itinerating trips. Bekali in the capacity of village school teacher has opened up work in a remarkable way in two centers. Ngua has spent the last months among the Dwarfs. Companies of school-boys have been out at various times for over-Sunday work, reaching from 600 to 1,000 people in a single trip."

Station School.—The year closes with 77 in our German school and 130 in Bulu. Tuition charges have met all outlay for native teachers, with ten dollars over to meet the deficit on village schools and fifty dollars' worth of permanent equipment.

Girls' School.—This was started by Mrs. Emerson and reached a regular attendance of 35

by the end of the second term. "There is not a dummy in the lot" is the verdict.

Normal Class.—Twenty-three enrolled who contract to remain under instruction three years, and afterward teach three years. They are bound to go out and teach whenever called upon.

Something New.—Great scarcity of food for half the year afforded the chance to introduce "a project dear to the hearts of many of us." It was the establishment of a radical change in the boys' diet. Regular hours for meals and well-cooked food eaten in, at least semi-civilized fashion, were made the order of the day. Large quantities of rice, purchased from the Government Station, were prepared and cooked by a regular force of boys. A combination dining-room and food house was built, where all assemble at the sound of a bell. They take their places at a signal and grace is said. The gain in orderliness and health of the boys is ample compensation; cost of food is about .024 cents per mouth, daily. Rev. Frank O. Emerson had the burden of setting up and directing this new department.

The Farm.—There was a good yield of peanuts, *ngon* and corn. There were small plantings of *macaba*, pineapples, orange trees, pawpaws, guavas and limes. About three hundred rubber trees were obtained from seed, and palm trees were planted on the boundaries. A large clearing was made and plantains set out, and in September-October, two and a half acres of rice were planted, which (at the date of the Report) "is looking well."

Building.—A dwelling-house, palaver house, boys' dining-room, a house for personal boys, are either completed or well advanced. A covered walk was built from the Doctor's house to the dispensary, and seats were put into the Bulu school-house.

Carpenter Class.—"The boys have been mainly occupied in planing boards and sawing, but they have also done such carpenter work as laying floors, framing houses and making furniture. They are bound to a three years' apprenticeship without pay, and buy their own tools. Calls are coming in for their labor.

On the closing page of his interesting Report Mr. R. B. Hummel says:

"Almost no pupils have been lost for two terms on account of being 'tired' and wishing to 'sit down.' Fifteen village schools are just starting. At last, enough pupils are sufficiently advanced to read their German Bibles intelligently, therefore a German Bible Class has been formed. The best tonic for the blues is a visit to some of our outposts. Communion Sunday shows nine hundred present, because each of these villages—ten, fifteen, thirty miles distant—sends in its score or more of believers."

Problems of the African Family

Some of our Benito young people are busy just now arranging their marriages. Would it be worth while to tell you a little about this vexatious problem, in Africa?

Among the most enlightened people, parents do not wholly arrange a marriage as was done in earlier times but they, or rather the circle of relatives, have much to do with it still. The African counts his relatives to the remotest bounds and takes them into the very bosom of his family. All his uncles, aunts, great-uncles, great-aunts, and the children of his father's older brother are addressed by the terms, "father" and "mother;" and cousins, not only of the first degree but the second, third and fourth are called brothers and sisters. The tie that binds this big family together is so close that there is no chance for individuality. They help each other and share with each other to a very foolish degree. If a wife is to be bought for one of the boys, all the family help pay the dowry. If a girl is to be given away, all share in receiving dowry. All have a say in arranging the marriage and, when a young wife is brought among them, all have some authority over her. If she is to get along smoothly, she must try to please the entire relationship.

There is a long, detailed code of etiquette for a wife to follow. Every precaution is taken to see that she pays proper respect to her husband's family, including numerous and distant relatives. One or two illustrations will suffice. The wife may not use the true names of any of her husband's people, either in addressing them or in speaking of them. She uses another set of respectful titles. She must not speak their correct names, even in speaking about other people who have the same names. If her own name chances to be the same as one

of theirs, she is not permitted to speak it again. As her children are always named for her husband's people, she may never speak their names, but calls them by others. In the case of a death among her husband's people, a wife must observe many ceremonies. If she is negligent she is the subject of much fault-finding. She must strip off personal ornaments, wear very old clothing, and lie on the floor wailing, for some weeks. If her husband dies she must cut her hair, a sore trial for the young African woman, whose hair is of such slow growth that it takes many years to get it back.

There is always difficulty in accomplishing a marriage between members of different tribes, and tribes are so small that the young person's matrimonial territory is limited to very narrow bounds; especially as they take account of relationships so remote that it would require a logician to trace them out. A young man here at Benito has been searching among other tribes for a wife. He is a bright, attractive young fellow who, if customs were like those at home, could have his choice. After meeting disappointments by running up against the family councils, I asked him if it would not be well to consider further the girls in his own tribe. He replied, "Oh, no, it is no use; I would be told they are all my relatives." He has finally found a girl from another tribe, and we hope to see the marriage take place within a few months.

As a rule dowry is given.* Some who have thought it wrong to take dowry for their daughters have accepted presents, from the bridegroom and his family. But in case of a separation, all gifts are required back just as if they had been a price paid. We have a young woman who left her husband because he took a second wife. No pay had been asked for her, but many presents had been made to the girl's people. Since the separation there has been one continual grind on the part of the husband and his family to get returns out of the girl's family. It is difficult to tell whether the end will ever be reached, so many had a hand in the affair. The girl has even been returning to the husband's relatives gifts which she received while his wife.

Our cook recently died and his widow is held in her husband's village because her people are unwilling to pay back the price which was given for her. A brother of the husband wants to take her for his wife, and that is what her people wish, but the man has a wife already and this woman is a Christian. While she refuses to go into polygamy, she must still remain in this village. Sometimes a woman earns money and finally frees herself from dowry obligation, but that is very hard, for the amount is large compared with any wages she can earn.

Our spirits rebel against this slavery of the women. We are trying to instill right principles in the hearts and minds of our young people. Reforms work slowly among those so deeply in bondage. Only by a broadening and strengthening of character through Christianity and education, will Africans be strong enough to break the old customs and her women be free.

Minnie M. Cunningham.

*Equivalent to purchase.—ED.

Banner Year at Élat

May 13, 1908, found us once more at Élat after our first furlough and it was a veritable home-coming. Élat is beautiful to us in every way. We were just in time to see the four hundred and thirty boys and girls leaving school for the long vacation. Two months later, school reopened and five hundred enrolled; of these, one hundred and twenty-one were girls and women who have been in my charge; fifty-six were boarders. I have seen a great improvement in them. With eight efficient native teachers they have kept up to the amount of work required. Seven classes finished one book, passed examination and started another book. From these classes we select those who are capable of leading women's meetings. Two of the teachers are small and have been termed "the Shetland ponies." They are fine teachers and carry the dignity of their position in a creditable way. A class of about fifty teachers has been in training under Mrs. McCleary, who gives them a half-hour every morning. Then they teach classes themselves, and the most competent aid schools in various towns.

We were much concerned, having so many on our hands without a physi-

cian, but no one has been seriously ill. The average attendance of the girls' school is affected by the fact that town women have to go and prepare their gardens, requiring sometimes a week's absence. Four town girls and eight boys have not missed a day. They deserve mention for they had nothing but their consciences to restrain them, and they might have made excuses for absence and we not be any wiser. The boarding-girls have sewed a large quantity of patch work pieces and next term the best sewers will begin making dresses. When asked at home about dresses being sent to the women, I always said it would not be practicable to give them away, but we can use all the cloth any one wishes to send. The girls can make it up and then they have the first choice in buying the dresses. Large bolts of cloth, which were sent to Mrs. Hope, arrived long after her death and Mr. Hope put the cloth into the tailoring department, where it brought a profit for the industrial work.

The girls' school closes to-day, (Nov. 16, 1908,) and to-morrow the boys go. When three hundred and thirty-six boys and girls are gone you may imagine it is quiet. We are encouraged by the progress they have made this term. Many will be able to give their people a knowledge of the way of salvation. Many a light will be shining for Christ in distant towns, and through our boys and girls there will come many inquirers to Élat.

Last August a fire,* which was caused by sparks from the drying-room, swept away the carpenter shop. One of our cottages was threatened but, by faithful work of the boys, it was saved and we were very thankful. Tools and lumber, redwood and ebony, were in the débris. Four weeks later, one would not know there had been a fire. New buildings were erected with an improvement on the old. Chairs of rattan, mats of native grass, rope of sisal grass, tables of redwood and other pieces of furniture are the recent productions of this department. Ivory is worked up into canes, napkin rings and other useful articles. The tailoring department has been enlarged and more than pays for itself. The teacher and six apprentices are busy all the time making garments to order. They are patronized by white men as well as black. A dormitory is being erected for the Industrial Department apprentices. A new dormitory for girls was built accommodating one hundred. The purchase of an additional seventy-five acres is almost completed; this will make about two hundred and twenty acres in Élat farm. Our Station has the record for good health.

SCHOOL-BOYS' DAILY LUNCHEON.
Cassava and plantains spread out. The captain of each group comes and picks up one parcel.

While the material part has advanced, the spiritual work has not suffered. Our hearts rejoice over the results. The evidence of the Spirit's work has been seen in large church attendance and the numbers who have confessed their desire to follow Christ. We thought we had a large audience when one thousand came to church, but for eight weeks the attendance has been larger. On last communion Sabbath 1611 were present. Sixteen were received into membership; the offering was 142 marks. The forty choir boys sang "There Shall Be Showers of Blessing," and there have been showers most of the time. When Mr. Dager returned in July and began to preach, we had a glimpse of what was coming and the church was at once enlarged to accommodate 1500 but, as I have said, we have seen over 1600 crowded in. On collection day, Nov. 1, 1638 came and a banner was raised with the figures 1000

* Before the fire died away, 120 boys were out in the forest getting timber for re-building.—Ed.

on it. It will be raised every time there are a thousand present.

Two hundred and forty-two have come to confess in the last quarter. The people come from far away towns, where the message has been carried by some one who has heard the Word here. It is not unusual to see a woman come, bringing two or three others who want to confess. The women are taking more active part in their meetings; what they learn in morning class finds lodgment in their hearts and expression in words. One woman barely finishes before another is ready to speak. They often refer to the time when they did not know of Christ and compare themselves with what they are now, because of the Gospel coming to them through us. We cannot know all that is being accomplished through our faithful Christian women, but God knows and He is adding His blessing.

Élat has more to show of progress than in any year before, and we hope will continue to show until all the surrounding country has come to a knowledge of Jesus Christ. We solicit your constant prayer for the work of the entire Mission.

(*Mrs. A. N.*) *Evelyn S. Krug.*

Characteristic Bulu Suspicion and Trustfulness

The defensive instinct is marked in the Bulu. To be keenly and constantly on guard against attack or being taken advantage of, either in action or word, is a bias born and bred in the race. This habit is much intensified by the absence, for generations, of laws or customs to protect the individual, and the accident by force of circumstances thrust upon every man and woman that each has had to look out for safety of person and property in the midst of countless dangers and intrigues. These enemies to complacent existence have emanated from near human neighbors and from such animals as elephants, leopards and tusk cattle, from driver ants, cockroaches and the unspeakable jigger. Where these primitive, pagan conditions existed, every man was his own policeman; he carried gun, spear and dagger, and looked and listened in from four to six directions at once. The average Bulu, being the product of his environment, and acting according to his idea of the fitness of things, is slow to answer a straightforward question unequivocally; he is quick to answer by asking a counter question, and is always on guard against committing himself to any proposition which might logically or remotely affect his welfare. One pagan Bulu is not expected to trust another. For one to say to his neighbor "you lie," is no breach of moral law or social etiquette.

Certain social customs, the careful preservation of tribal identity, the elastic structure and accommodating vocabulary of language and the common superstitious use of "medicine," all lend themselves as bulwarks of fortification against intrusion. This equivocal attitude is trying enough to the foreigner who is somewhat trustful, disposed to be altruistic and likes to hear sometimes a definite yes or no.

BULU MEN IN RAW STATE.

This over-defensive tendency is finding more normal limits where the divine Gospel and the civil law are producing individuals capable of trusting and a society worthy to be trusted. While the Bulu have too much common sense and experience to be gullible, on the other hand they certainly have a capacity for trusting. They are not naturally great infidels. They are not slow to see the difference between the true and false; they ask reasonable ground for confidence and are whole-hearted in yielding

it. They are easily brought to a point of not betraying confidence and they do not forget betrayal.

In the earlier days of mission work among the Bulu, when the only law was the inexorable, "eye for eye and tooth for tooth," and there was no civil authority to protect or punish, the people soon learned to trust missionaries. Repeatedly when men were about to take a journey away from home, they brought their chattels—salt, gun, or box of treasures—to the missionary's house and asked "Will you keep these until I come back?" They would not so trust their own brothers in the flesh. A headman does not hesitate to turn the missionary loose in his own best house containing exposed valuables. The people, as a rule, come to the "man of God" as they call him, for counsel or comfort, and often act upon the advice proffered in vital matters of domestic and material, as well as spiritual, concern. When they discover that a man can be trusted, they often clap their hands in joy. And when these same Bulu, at first suspicious and reticent, are given a vision of the truth as it is in Jesus Christ, they recognize the real thing. In hundreds of cases they have quit lying and evasion of moral requirements, and now believe truly in God, His Son and Spirit, praying the prayer of faith and doing the works of righteousness. A generation of Bulu to-day are stepping off the slippery sands and walking out boldly upon the tried verities. They are looking to missionaries, more than anywhere else, for a knowledge of the truth. May we be kept from disappointing their new-born trust. *Melvin Fraser.*

Edge of the Racial Problem in South Africa

From a semi-private letter.—EDITOR.

Rev. Frederick B. Bridgman, a member of the Zulu Mission (American Board), lives on Tenth Avenue, Durban, in Natal Colony. Last year the Natal Government appointed Mr. Bridgman, and two intelligent Zulus with him, to visit parts of Cape Colony and to investigate and report on the systems of land tenure* and local self-government which prevail in the Kafir country called Transkei. The deputies performed their duty and submitted a full report. Regarding his trip, Mr. Bridgman† writes:

You know the popular cry in these parts, that South Africa is a "white man's country" although blacks outnumber whites, eight to one. It was a rather novel experience to find the Transkei recognized, even by whites, as a black man's country. Every facility is afforded Natives, civilized or savage, to secure individual holdings. To appreciate that, one must realize that in the other colonies every obstacle is placed in the way of their owning land, while in some parts it is actually illegal for a Native to hold land in his own name.

Our visit was timed so that we might attend the annual session of the Transkei General Council, or "Native Parliament." This body is composed of the Chief Magistrate, who acts as presiding officer, fifteen magistrates from as many districts, and forty-five Native councillors representing about half a million Kafirs. In this land of strong racial prejudices, it was a wonderful sight to see white officials sitting with black men and conferring together for two weeks about native interests. A wide range of subjects was considered, embracing some sixty topics under such heads as: agriculture, stock-raising, native education, native customs as related to morals. The Native Parliament is responsible for the collection and disbursement of $250,000 annually. This means little until we understand two facts: (1) The vast majority of taxpayers are heathen, raw, red, or blanket Kafirs, as they are variously termed. (2) This tax is *self-imposed.* Just think of these red-ochred, beer-soaked, polygamous savages, with but a sprinkling of civilized blacks, being willing to pay a rate of $2.50 per adult male for the support of civilizing agencies! And how is the money spent? For construction of roads, now totaling 3,000 miles, planting of forests, establishment of agricultural and industrial schools, and hospitals. Primary education is aided to the extent of $75,000 a year. This is only illustrative of what the Kafirs (inferior to the Zulus), guided by wise and sympathetic officials, are being led to do for themselves. I left the Transkei thankful to know of one

* The Zulu of Natal as well as the Kafir of Transkei ardently longs to own, rather than lease, his homestead. See *Christus Liberator*, pp. 278, 279.

† The son of missionary parents; his mother is still in Africa and her name is recorded on the "Unique Tablet" described in WOMAN'S WORK, Dec., 1908.

place where the African, even in the land of his fathers, is so justly treated.

I regret to say that a measure introduced into the Natal Parliament providing for native (Zulu) administration, along the lines of the Transkei policy, has been dropped.

SAME PROBLEM ON THE MISSIONARY SIDE.

The following letter is an "exact copy" of the "very neatly written" original, sent Mr. Bridgman by "one of our fairly well-educated Zulus." The writer is head flower gardener, in charge of the beautiful grounds and conservatories belonging to one of the merchant princes in Durban:

Dear father in God

May the peace of our Lord Jesus Christ which has appeared in South Africa strengthen and establish you for the great Kingdom to come! It is my duty to thank the Almighty God through Jesus Christ our Mediator and Redeemer for what he has done for me and for all Native friends to hear that our young children school is under your care, as we had the children school at Windmill Road, but it was just like the seeds which fell upon stony places, they sprung up because they had no deepness (of earth) and when the sun was up, they were scorched. I wish the school would be like the seeds which fell into good ground, today. It troubles us to take our Native children to the Indian Schools. I again learn the lesson that God hears and answers prayer. I wish God would recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. Please permit me to remain with 600 bags of compliments and cart loads of prayers to you and family.

Your Affectionate Servant,
A. J. MTETWA.

Mr. Bridgman says: The occasion of this gratitude, expressed in such apostolic phraseology, needs explanation. Last term Mr. Mtetwa secured a teacher for his own children, but so many others flocked in that the demand for a school could not be ignored. Though having no funds, we decided to make a start. We rented quarters, cramped and miserable, at $6.25 a month, got boxes and planks for benches, and secured a splendid teacher, an earnest, Christian woman who, on less than half-pay, gladly works for love of the children. Two months after school opened, the enrollment was sixty, and most of the pupils had been brought into Sunday-school through the beautiful influence of the teacher. Just after starting this enterprise, in the nick of time to help us over first difficulties, aid came from a very unexpected quarter. The Mission of our Board in Japan sent us $12.50, the collection taken at their Annual Meeting. This is the only school for Zulus in Durban.

THOUGH the Belgian parliament has superseded King Leopold in control of Congo State, Great Britain still insists upon having guarantees for good government.

A CONTINUED STORY

Turn to *Christus Liberator*, page 219, for an introduction to Chief Kanjandu of Angola, W. Africa. It seems this chief is cordially disliked by Portuguese traders, because of his opposition to rum, and for more than a year Kanjandu has been imprisoned, on false charges, at Benguella. The court has now acquitted him, and the latest delightful chapter in his life-story is told in *The Missionary Herald* (Feb., 1909):

The stress and suspense of prison life aged him somewhat, but without impairing at all his Christian courage and faith. He was welcomed home by large crowds with most demonstrative rejoicings. At the next Sunday prayer-meeting, he spoke in these words:

"Give ear to me, and I will try to say a few words. You all remember how I started as a prisoner to the coast. Some said 'Chief, you will never come back again; you are as good as dead.' I told them the whole matter was with God; we must wait and see. It was no wonder they spoke that way. No one going to the coast in chains returns. I knew it was impossible for me to free myself or prove my innocency. Do you think they would have taken me to the coast if it had not been for the Word of God? No, I would have shot myself rather than endure the hardship. At Benguella some of my fellow-prisoners said, 'You say you are a Christian; why does not Christ deliver you from this place?' I replied, 'I cannot tell, but I know He is able to do so if He thinks it best.' Some of the white men offered me wine, saying it would warm me. I declined, and it seemed to me they were just trying me. A white man said: 'It is the talk of priests that God made us. We have all sprung from monkeys!' I replied: 'Is that what you think, white man? When did ever monkeys bind up their fellows in chains and build prisons to lock them up in?' . . . At last came the word that I was judged guiltless. It seemed almost too good to be true. . . . God has brought about my liberty. Christ has called me to life again. The words of Jesus stand in front of all other words. Jesus Christ stands up ahead of all others."

LETTERS FROM MISSIONARIES

AFRICA

MRS. JOHN WRIGHT of ANGOM wrote from LIBREVILLE, Nov. 30, 1908:

You should have seen Angom upon our first arrival—a veritable tangle-wood of trees, bushes and brush. I was glad for the bit of sky which one could see overhead. Axes and cutlasses were soon at work and, ere long, the prospect was quite pleasing. We think Angom a beautiful spot. This year found Mr. Wright and me there alone. The house seemed deserted without Dr. and Mrs. and Baby Johnson. Mr. Wright's trips took him away several days together. At such times I tried to manage Station affairs. For three months

THE ONLY WHITE PERSONS I SAW

besides my husband, were two traders who passed our way. It was good to see Mrs. Ford coming down the path to meet us when we visited Baraka in May. However, loneliness was the least of our troubles; we were too busy for that. My energies were directed chiefly toward our little school. There were only about thirty-five boys and one girl, an interesting tot of eight years. We made a little bed for her in what had been school dining-room. For mattress, pieces of bamboo were woven together with bush rope, and her covering was a piece of blanket. For a few days all went well, then the novelty of the "white man's town" wore off, and she began to remember that she had a sore foot and her father was not well, and various grievances she presented as reasons why she should go home. One evening as I sat on the porch she came beside me and soon I felt her little hand creep into mine. It was dusk, and as I looked down I could just see the white of her eyes through the gloom. "*Nana wam a wua,*" she said—my mother is dead. I knew that her itch was not yet cured, but I had not the heart to turn her off. So we sat there—her hand in mine—while I tried to tell her of the good Father who cares for us. A few days later she met me in a most happy frame of mind. A little boy from her town had come to school.

"WE HAVE BECOME TWO,"

she would say again and again, her face beaming all over. Then suddenly, the child became afraid to sleep alone in her dark room; she must go to the boys' house and sleep near her small tribal brother. With her little blanket under her arm she pleaded if she might sleep on the floor at his feet. I coaxed her to stay where she was, with the promise of a little dress, and when it was made,

HER FIRST DRESS,

her joy was great. She often spent evenings with us, on her stool looking at pictures, or stretched out on the floor, enjoying the bright light of the room and the pictures on the wall.

POOR LITTLE FAÑ GIRL,

she was seized with the dread *mebata* and her father took her away.

Teaching the Gospel to the Fang is not an easy pull—the people are generally indifferent. But there is a certain unspeakable joy about it that makes us long to keep on until multitudes of them shall come to "Know Him, whom to know aright is life everlasting."

KOREA

PLENTY OF PURE WATER.

WOODBRIDGE O. JOHNSON, M. D., acknowledges a gift from the New York Women's Board:

It was at least two years ago that you gave four hundred dollars toward furnishing a water supply for Taiku Hospital. You have doubtless wondered why you received only a mere acknowledgment of the gift; it was because the work was never completed until very recently.

The beginning of a water supply is generally a well, and it was you, ladies of the New York Board, who also provided our well three or four years ago. Rev. J. E. Adams had charge of the digging of that station well, and he has told me that it was harder to get that dug than to get a house built. Of course, we have no professional well sinkers in Korea. A Korean digs a hole in one corner of his courtyard until he strikes water, walling the hole with big cobblestones as he goes down. If the ground is soft dirt, well and good; but if he strikes stone, his untempered hoe-shaped pick cannot penetrate it; then he fills up the hole and goes into a field to try again. Korean wells are generally twelve to fifteen feet deep and the water is

ALWAYS SURFACE DRAINAGE WATER.

During our first three years in Taiku, when two families lived in the native city in native houses, we had two Korean wells. No matter how much we boiled and filtered, the water was undrinkable, and Mrs. Johnson bewailed the appearance of her table linen after the first washing. So we sent two miles out in the country for drinking and washing water. Even after building our comfortable brick houses on this beautiful little ridge called "Tong San," East Hill, we were compelled to use the same water for about three years or resort to similar Korean wells. Our healthy site was too rocky to sink a well easily. Then

YOUR GIFT FOR A STATION WELL CAME

and Mr. Adams hired seven Koreans, stout, experienced diggers, and began. Fourteen feet through dirt they dug, and then announced that the clay was too hard; they would choose another site. Mr. Adams explained to them that, according to American custom, when a man began to dig a well in a certain place, he always finished it. So they dug a little further, struck rock and declared it was *Hal-so-upso*—"Doing work not." Accordingly they departed. Then a Japanese was found who contracted to dig through the rock at so much per foot. According to Oriental custom, he was paid considerable in advance. He brought powder, drilled a great deal, blasted a very little, went into debt and, having attained the enormous depth of three feet, he left his tools one night and ran away. Next a Japanese Christian undertook the job and blasted down six feet more in two months, aided by diggers. He stuck to his contract like a Christian, but finally Mr. Adams let him off after he had lost, as he declared, nearly one hundred *yen*. Then it was decided to try a Korean boss, hire him by the day, hire coolies, furnish them with dynamite and long drills, such as were used when making road-bed for the railroad here, and give rewards if they did good work. This proved the successful move. In about three weeks they had blasted down ten feet and

COLD WATER POURED IN LIKE A SPRING.

Great was the rejoicing. For twenty feet down, the well was walled with granite and cemented; the remaining fifteen feet, being through solid rock, was left as nature formed it. This well furnishes cold, pure water; it receives no surface drainage. It has been as yet but little lowered during the dryest season and, from a health point of view, its value can be reckoned only

BY RECKONING MISSIONARIES' LIVES.

Need I say that Taiku Station rejoices in it, or need I tell you how much we thank the ladies of the New York Board for their timely gift? We older members who were here "befo' de war" especially appreciate your foresight in so wisely safeguarding that important asset of our Board and Church, the health of its workers. In looking over the list of your special gifts for the past few years, I note how many wells and water supplies you have given. Specializing in pure cold water it might be termed.

A few yards to one side of the station well, a little house about five feet square has been erected and a force pump placed in this with a pipe leading down into the water. Also from this pump, buried two feet under ground, a

GALVANIZED PIPE LEADS TO THE HOSPITAL

which is probably four hundred yards away. Every morning the hospital gateman goes into the little house and pumps away for a couple of hours, thus forcing the water from the bottom of the well to a galvanized tank in the hospital attic. From this tank there are pipes leading down into the bath rooms, operating room, laundry, diet kitchen and cellar, insuring a plentiful supply of good clear water at all times. Many of you know how much water is needed daily in a hospital; on special laundry days many barrels are needed, and formerly when our gateman had to carry all the water on his pole in five-gallon tin oil cans, we never had enough. The attic tank is out of sight, and it is a constant source of wonder to patients and visitors how, by simply turning a tap, a big stream comes out, while they know the well is so far away. I cannot tell you how necessary to our hospital this water supply has become. Simply as a means of insuring the building against fire, it is a necessity.

So far as I know, our station well is the

ONLY ONE IN TAIKU WHICH PROVIDES

a constant supply of cold water, uncontaminated with surface drainage. The Japanese are about as careless and ignorant as Koreans in the matter of contaminated water. All the Japanese in our part of the city come to our station well in the dry season, and Koreans come from far and near. We have found it necessary to allow water-drawing only at certain hours. Last Fall a fire originated in the cellar of my residence. Hundreds of Korean Christians and neighbors turned out with crocks, basins, jars, gourds, buckets, tin cans, anything that would hold water, and from our cistern carried nearly enough to quench the flames. For over an hour they worked; then the cistern gave out. We had the station well. The hose was run down to it but proved too short. A big orchard spray tub was put in the garden as half-way station, and a shorter pipe from it to the house. Then all force was put on and, with a hole cut in the dining-room floor and a stream of water as large as a man's arm, the fire was soon put out and a missionary

RESIDENCE SAVED FROM DESTRUCTION.

CHINA

A MEMORIAL SERVICE.

MRS. R. F. EDWARDS wrote from LIEN-CHOU:

On October 25, we had a very nice memorial service. According to Chinese calendar it was exactly three years ago that day, that the Tragedy occurred The Chinese decorated the church and Pastor Li had charge of the meeting. He concluded his remarks by saying: "We

come together every year and say how we loved them and how we miss them. Let us open our pocket-books and do something to show that we mean what we say. Let us erect a tablet or monument to their memory." Before he was hardly through speaking, several old ladies walked up to the pulpit with their offering, weeping as they went. Mr. Li then threw the meeting open and one after another, mostly women, spoke in a very effective manner. Then we all went out to the cemetery and sang a hymn and left flowers on the graves. Such a meeting makes up for past discouragements. Two large boxes of gospels,

TRANSLATED BY DR. CHESNUT

into the Sam Kong dialect, were found saved in the chapel steeple. We had supposed that all, except a few copies, were burned three years ago. The ruins, which constantly reminded us of those sad days, have now been nearly all removed and new buildings appear in their places. They are beginning on the Woman's Hospital.

AN UNEXPECTED RECEPTION.

DR. ISABELLA MACK PATTON wrote from KO-CHAU, an out-station of Yeung Kong, Dec. 16, 1908:

Our itinerating boat reached Mui Luk about noon, though it must have been three o'clock when we reached the chapel. When we turned into the street where it is, a great stream of firecrackers over two yards long, which was hung up by the chapel door, was set off. They sputtered at a great rate and before we reached the door the noise was almost deafening. This is the Chinese fashion of celebrating great occasions, so we knew something was coming. There were about 150 people waiting to receive us, standing several rows deep on either side, while we walked up through the aisle made for us. We had a great time receiving their blessings and congratulations. We were given red-covered seats in the pulpit during

A LITTLE SERVICE OF WELCOME.

First, four small boys read in concert a parody on a hymn, thanking God for our safe return to China. After their recitation the congregation *sang* the same through, to the tune of "Loving Kindness." Then they all prayed aloud at the same time—it was sort of confusing, but seemed to do them all good. Afterwards the preacher called upon the women to sing. That was

THE QUEEREST, FUNNIEST, MOST TOUCHING

thing on the programme. A Bible woman, sent from Yeung Kong, has been here about a month. She led. She was the only one who could read or who knew the tune, and her voice was terrific. The others followed along a word or two behind her in fearful, cracked and falsetto voices, without any approach to getting the tune. But it was a big undertaking for those women to get up and sing before the men, and it was quite as remarkable for those men to listen to them respectfully. Everybody was dressed in his best.

After arraying ourselves in clean clothes, we came down to a feast. I was escorted out to the women's room to eat with the "sisters." I think I drew the better part of the bargain, for the men demanded from Mr. Patton an

AFTER-DINNER SPEECH "WITH JOKES,"

while all I had to do was to ask the women what their various babies' names were, how old, etc. As I am used to asking my patients such questions, it was not a great mental effort to keep up the conversation.

Communion service was held at seven o'clock that evening; a beautiful service, quiet and orderly. Eighty-two communed and all seemed in earnest.

[For some time before his death Dr. Calvin Mateer remained at Chefoo, in the interests of Scripture translation.—ED.]

MRS. C. W. MATEER wrote from TSINGTAU last Thanksgiving Day:

You have heard of the home-going of my husband. We thought we had started for home, when we got on the steamer at Chefoo. But a few days after we arrived here he left me, going before, where I cannot yet follow him. I have been staying ever since in the Hospital where I bid him good-by, but on Saturday go to Weihsien. My brother and sister, Mr. Robert Mateer and his wife, insist that I shall make a home with them and I shall do so, and they will be very kind.

On this Thanksgiving morning, I write some of the things that I want you to help me thank God for: In the first place, for God Himself, that he is the God of all comfort. "Blessed be the Lord, who daily beareth our burdens." How can we be other than strong, if we *let* Him bear the burden?

Then I want to thank the Lord for the long and rich years of service which He allowed my husband in this land; for the foundation that he has laid for the Christian Church, for the college which he and his first wife founded; for the books he prepared, helpful to every foreign missionary and every mission-educated Chinese child; and for the crowning work of his life in revision of the New Testament.

I want to thank the Lord for giving him to me in these later years. "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." He gave far, far more than He will ever take away. And I want to thank God for personal mercies. When I came to Tsingtau as a patient, I could only walk on perfectly even ground, with one foot and two crutches. Now I go around, slowly and stiffly, but without even a cane. I cannot count all my mercies, but among them I count my dear Christian friends and supporters at home.

HOME DEPARTMENT

THE MISSION STUDY CLASS

By Chairman of Study League, Philadelphia.

When you ask people if they will not organize a Mission Study Class and they say: "We don't need one. We have a missions-preaching pastor, our Women's Missionary Societies are well attended, our Christian Endeavor does splendid missionary work,"—it does rather make one stop for breath, to say the least. Still, the Mission Study Class, while it can never do the work of any of the above-mentioned organizations, can do its own work. It can be a Current Events Club for Missions. It can bring to busy people in comparatively a few sessions the new phases of missionary work each year. It puts one in touch with some portion of the foreign field in an up-to-date fashion. It gives one the salient missionary facts more easily than any other organization can do. It gives one also the new missionary books, and there are now so many interesting, written in a thoroughly modern, clever, literary style, that one is decidedly behind the times who does not have at least a speaking acquaintance with the books which the Mission Study Classes are using.

Mayannah Woodward Seeley.
(Mrs. Boudinot Seeley, Jr.)

Intercessory Prayer

IN the still church I knelt to pray
With hungry heart,
Trusting my Saviour's gracious hand
Might food impart.

Then, tenderly, the living Lord
Refreshment brought,
Till my glad soul in gratitude
Of others thought.

For, in the dark without, I knew,
Were hearts like mine,
As full of longing for His face,
His food divine.

How shall I, glorious Lord, to them
Carry Thy feast?
Small seems my portion,—lo, I am
One of Thy least!

This answer then the Master spoke,
Calming my soul:
From out the altar fire He took
A burning coal.

Gently, He laid it on my lips
And said, I pour
Into Thy life a passion new,
Unfelt before.

The gift of intercession take;
For others bend;
So, shall thy strength be multiplied
Men to befriend.

Now, to that starving multitude
Carry My bread;
Fear not, by prayer's transmuting power
All shall be fed!

Eliza Strang Baird.

A SIGNIFICANT GIFT

Through the influence of the late Rev. Dwight E. Potter, a small ranch community in California last Fall sent a gift of fifty dollars to aid missionary work in Canton, China. The contribution began with the little mountain church of only nine members. They had given a bazaar for the benefit of the church but, after hearing Mr. Potter preach foreign missions, they brought one-tenth of the sum they had raised and put it into his hand. Mr. and Mrs. Potter were spending their summer holiday on a ranch, whose owners are the main supporters of this little church. Their host, his wife and others of their household added to the bazaar money until the sum amounted to fifty dollars. Then a little boy, who was working on another ranch, took a walk with Mr. Potter and heard him talk about China, and the boy came with his gift of fifty cents.

Miss Florence E. Latham of San Francisco communicates these facts and adds:

"We heard Mr. Potter's last public address in this little church. It was preceded by a Bible reading, which he followed with a grand argument for missions. People of various creeds were present and all were thrilled by his practical way of presenting his subject. Soon after he was taken ill and passed away, after weeks

in hospital at San Francisco. He was a delightful man and loved by all his brother ministers, who paid tributes to his character at the funeral in Oakland. Our Occidental Board was officially present. We do not know how to spare him in the work for foreign missions in the Western Section for which Mr. Porter was Assistant Home Secretary."

ADVICE TO WOMEN WHO EXPECT TO KEEP HOUSE IN A MISSION STATION

If you know any girls planning to come out as brides, or to keep house otherwise, advise them to first get a practical knowledge of plain cooking, making food for the sick and how to make wet and dry yeast, as it is impossible to buy yeast here, or keep successfully the yeast bought at home. They must also know how to put up stoves, to can fruit, to make jelly and jam; unless they have a private fortune, they cannot afford to send grocery orders home, now. Also, it is desirable to know how to corn beef and pickle tongue, if they go to a country like this where beef can be procured only from October to May, and chicken is the diet the rest of the year. Of course they must be able to make clothes, and they will find it convenient if they can mix paints and coloring materials for painting a room. They need at times to wash, iron and starch clothes, and always they need the patience of Job. The motive of this rambling talk is a new green cook in my own kitchen. You asked for news of my home life, and you see it is not so different from yours in America.

(*Mrs. J. A.*) *M. Fitch.*

WEIHSIEN, SHANTUNG.

SUGGESTIONS

FROM Mrs. M. Z. Bovell, Ashmore, Ill.:

"I think I have taken the magazine about twenty-five years, and intend continuing to do so as long as I can see to read it, which may not be long, as I am nearing my eightieth birthday anniversary. May God bless the noble work in which you are engaged."

A MISSIONARY writes to her Corresponding Secretary:

"I thank you very much for the books you sent me. I had been wanting just such a book about the Bible. You know we here in the corner do not hear discussions or lectures and we *must* read or shrivel. I was much interested and strengthened by Dr. Sweet's book on the Virgin birth."

FROM New York:

Why does a woman ever make a missionary address with a veil drawn over her face? It occasions a certain loss both in voice and expression of the face, and always annoys some in the audience. We are not the people who "take the veil." Off with the veil!

FROM Mrs. C. H. Mattison, India:

"A box containing women's and children's clothing has come to Fatehpur. I have waited some time, hoping each week would bring a letter giving some account of it but so far have received no word. Can you help me find the donors? As soon as I know to what society our women are indebted for these pretty dresses, I shall be happy to write to the givers.

"I shall have such a good time distributing these nice garments to needy ones. It will remind me of the first box we received, about two years ago. From a child I had a horror of so-called mission boxes, because I had seen one packed for the Home Mission field, and I thought it was shameful to send such a box. So I waited somewhat anxiously after we received the promise of a box. I wish you could have been with us, when we unpacked that box! So wisely and carefully packed; such dolls, work-bags, blankets, quilts, lengths of bright cloth! It is still remembered and talked about and every now and then, in our little meetings of women and children, a prayer is offered for those who sent that Christmas box."

A box is always expected to carry an explanatory letter inside, giving the full address of the senders. A list of the contents is also useful.

By searching the records of the shipping department in the office of Mr. Dwight H. Day, *Treasurer*, we were able to send Mrs. Mattison the information she asked for, and the acknowledgment has by now arrived at the proper destination, a year or more later than if a letter had been sent in the box.

FROM Philadelphia, Witherspoon Building:

Something new in study-classes! A relay institute, covering an afternoon and evening. Each hour sees a new chapter taught by a new leader and thus in this short time the whole text-book is covered. Prospective leaders can get a bird's-eye view of the course and suggestions for teaching each chapter. This is an outgrowth of Mr. B. Carter Milliken's study class here.

PRESBYTERIAL president of Huntingdon, whose Programme Committee is widely scattered, solves the problem of time and distance by having a house-party, where not only is the programme outlined but most of the details are arranged. The guests arrive one afternoon and remain till the next, which gives ten hours for work—3:30 to 5:30 p.m. and 7:30 to 10:30 the first day; 9 to 12 a.m. and 2 to 4 p.m. the second. This leaves ample time for spiritual uplift, social intercourse and physical refreshment.

THE Christian Endeavor Society of Dunmore, Pa., according to promise (see "Stirring Letter from a Young Man," in Feb. WOMAN'S WORK), has paid into the treasury of Foreign Missions a total of $125, as against $25 in former years. Of this sum $21.15 was raised by a stereopticon lecture. Their experience seems worth passing on as a "Suggestion" to other societies.

Dunmore S. C. E. Secretary writes:

"We sent to the Board in New York for the illustrated lecture on Korea. Our pastor gave the lecture and one of the men of our town brought his lantern and showed the pictures. We sold about 175 tickets at fifteen cents. We held the lecture in the Sunday-school room, so our expenses were very small."

HAVE YOU ALL THE HELP YOU NEED?—While we hear on all sides of the hearty reception that has been given to our new text-book, *The Nearer and the Farther East*, we are surprised to find that there has been no correspondingly large demand for the excellent Maps and Reference Library which supplement it. We call attention to the fact that the text-book *alone* is not sufficient equipment for a Mission Study Class. All who are attempting any serious work on this subject should provide themselves with the helps that have been prepared. They can be secured through the Literature Department of any of the Boards. For list and prices of these "Helps" consult first paragraph under "Notes from Headquarters" every month, and description of "Library" in January issue of this magazine.

K. H. VW.

NEW STEREOPTICON LECTURE FOR SUNDAY-SCHOOLS,

—title, *Into All the World.* illustrates foreign missionary work of our Church, on all fields. Try it in your school. Cost of renting a set of slides and printed lecture is $1.50; expressage both ways additional. For further information address:

Foreign Missions Library, 156 Fifth Avenue, New York, N. Y.; or J. M. Patterson, 1318 Wright Building, St. Louis, Mo.; Woman's Occidental Board, 920 Sacramento St., San Francisco, Cal.; Mrs. W. S. Holt, 498 Mill St., Portland, Ore.

NEW BOOKS

In the Valley of the Nile. By Charles R. Watson. Pages 249; a colored map and a few illustrations; $1.00 net. (Fleming H. Revell Co.)

This volume is composed of six Lectures delivered before the students of Princeton Theological Seminary, by one of the Foreign Missions Secretaries of the United Presbyterian Church. The topics are developed on historical lines. In the first chapter "Early Christianity in Egypt," the place is pointed out where the waters divided into two streams, the Coptic Church and the Greek Orthodox. There is opportunity for many extracts from Fathers of the early Church, and monasticism gets a sweeping review with the conclusion: "The best blood of the nation and of the church was drained off into the desert. . . The monastic movement in Egypt marked the suicide of the Christian Church." The four missionary chapters contain much which is familiar to students of mission study classes. Of course, "Islam" occupies one lecture.

A Standard Bible Dictionary. One volume, 920 pp., 10½ x 7 in., abundantly illustrated, good, clear type, thumb index. (Funk & Wagnalls Company.) Cloth, $6.00; half morocco, $10.00. Carriage charges 47 cts. extra.

The editors of this great work are Professors Jacobus and Nourse of Hartford Theological Seminary and Prof. A. C. Zenos of McCormick Seminary, Chicago. Of the thirty-six total contributors, fourteen are leading Bible scholars of Europe. There are numerous colored maps, charts and line drawings, and fine full-page photogravures of such objects as agricultural implements, household utensils, pottery, musical instruments, articles used in travel, ruins of Ephesus, and other subjects. The publishers have made a handsome volume, not too heavy for the library table and not too difficult for the ordinary reader.

A New Dictionary of the Bible, in one volume, is to be sold by subscription at $5.00. (Charles Scribner's Sons.)

James Hastings, D.D., who has edited a five-volume dictionary, also edits this. The contributors number eighty, of whom only ten are outside Great Britain; six of the ten are scholars in the United States. The advance specimen pages are in small, unattractive type.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

Jan. 8.—At New York, James A. Graham, M.D., and Mrs. Graham from Cebu, P. I. Address, Ellicott City, Md.

Feb. 2.—At New York, Miss Bertha G. Johnson from Sangli, W. India. Address, Hillsdale, Mich.

DEPARTURES:

Jan. 16.—From New York, S. F. Johnson, M.D., Mrs. Johnson and son, returning to Angom, West Africa.

Jan. 23.—From San Francisco, Rev. Clarence H. Newton, returning to Hainan, China, leaving his family in Palmyra, Mo.

Feb. 2.—From Seattle, Wash., Miss Mary C. Jenkins, to join Central China Mission.

DEATH:

Dec. 2.—At Raheng, Laos, Adela Annabelle, daughter of Dr. and Mrs. W. A. Briggs, aged one year and twelve days.

RESIGNATIONS:

Rev. and Mrs. Pierce A Chamberlain, Brazil Mission. Appointed 1899.

Rev. and Mrs. L. J. Davies, East Shantung Mission. Appointed 1892.

Dr. Clara H. Field, East Persia Mission. Appointed 1905.

Miss Anita Boyce, Mexico Mission. Appointed 1908.

NOTES FROM HEADQUARTERS

The following helps are permanent and may be obtained from all Women's Boards—

On all the missions:—

Historical Sketch..... 10 cts.
Question Book..... 5 cts.

Schools and Colleges:

In China and India, 4 cts. each; dozen, 40 cts.
In Siam, Africa, S. America, 3c.; doz., 30 cts.
Medical Series....each, 3 cts.; doz., 30 cts.
Home Life Series..each, 2 cts.; doz., 15 cts.
Hero Series.....each, 2 cts.

The Year Book of Prayer, 1909..... 10 cts.

Mission Study Series No. 2:

The Nearer and the Farther East.
Postpaid, cloth, 50 cts.; paper, 30 cts.

Helps for the text-book:

"How to Use"..... 10 cts.
Pictures—Set of 24 half-tones ..... 25 cts.
Maps—Set of three outline wall maps and a chart, postpaid ..... 60 cts.
Library, seven vols..... $5.00

For Children:—

Springs in the Desert..... 20 cts.
Set of paper maps, all our Stations located ..... 50 cts.

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10.30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

PRAYER-MEETING, March 16. Topics: *Our Presbyterial Societies. Africa.*

TREASURERS' books at headquarters close April 1, and payments must be received on or before March 31.

THE new Presbyterial Society of Beaver, Pa., was formed in December from auxiliaries of twenty-eight churches formerly in the Presbyteries of Shenango and Pittsburgh and Allegheny. Mrs. Thomas Kennedy of New Brighton is president, Mrs. N. F. Hurst of Rochester secretary. Even as we expect great things from our new acquisition, they expect hearty, helpful co operation from us.

TWO new directors to welcome and one resignation to regret! Mrs. G. R. Camp and Miss Margaret Boyle have come on our Board, while Mrs. English now lives so far from headquarters that she feels unable to continue to be a director.

FOR information and literature on our new Department, address Foreign Missions Home Department, 501 Witherspoon Building.

MISS WOODS, Field Secretary for Young People, is free for new engagements after March 13. Address Miss Grieves, C. E. Secretary.

MRS. J. R. SAMPSON of Charlottesville, Va., comes to our aid in office and field for three months, beginning Feb. 15, and will be available as a speaker. Address Mrs. E. Boyd Weitzel.

FROM the office unprecedented sales of the *Year Book* are reported, for which the new illuminating maps are no doubt in part accountable. Our president is satisfied at last that the special edition of Assembly's Board *Report* is being appreciated: only 200 copies left for delinquents, and no new *Reports* can be had till next August. Send quickly for these invaluable helps, free for the asking.

TO those studying *The Nearer and Farther East* we would say that we still have a number of those valuable maps, charts, libraries, pictures, junior books, etc., which make this study a delight. The maps are also useful to those studying *The Moslem World.*

JANUARY was rich in visitors. Mrs. J. L. Potter, Persia; Miss E. P. Milliken, Japan; Rev. and Mrs. E. F. Hall, Korea; Mrs. Lowe, Chile; Mrs. Wm. Jessup, Syria; Mrs. W. J. Drummond and Dr. Herman Bryan of China were here during the Week of Prayer, and later Dr. O. R. Avison of Korea and Rev. and Mrs. W. S. Nelson of Syria. Mrs. McCandliss' return to Hainan has been delayed again and again—first by the necessity for surgical treatment, and now by the illness of two children in Wooster, O., where she is caring for them. Surely she should have our loving sympathy.

LEAFLETS: *Schools in Mexico* (new), 3 cts., 30 cts. a dozen; *Question Book, Philippines and Hainan* (revised), 5 cts.; *The Cry of Womanhood in Moslem Lands*, by Rev. S. M. Zwemer, D.D.; *What the Chinese Woman Told the Missionary*; *Africa, Moffat and Livingstone*, 2 cts., 20 cts. a dozen; *Out of Darkness* and *The African Drum*, each 2 cts., 15 cts. a dozen.

From Chicago.

Meetings at Room 48, 328 Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

THE Thirty-eighth Annual Meeting of the Woman's Board of Missions of the Northwest will convene in Immanuel Church, Milwaukee (Rev. Paul B. Jenkins, pastor), Wednesday and Thursday, April 28, 29. Every society, Presbyterial and local, may be represented by one delegate. All vice-presidents and managers of the Board should attend if possible. The name of every delegate, whether from Presbyterial, Woman's or Young People's organizations, should be sent, before April 10, to *Mrs. W. E. Fitzgerald, 512 Terrace Avenue, Milwaukee, Wis.* Also names of all others than delegates who expect to attend and desire entertainment.

THE books of Mrs. Thomas E. D. Bradley, Treasurer, close April 1. In both praying and giving, let that date be kept in mind. While rejoicing over nearly fifteen thousand dollars increase in ten months, let us not forget that the twenty per cent. advance would have been fifteen hundred more, and to reach the standard by April 1st will take seventy thousand dollars.

MIDWINTER meetings were blessed by the presence of Dr. Baird and Miss Velma Snook of Pyeng Yang, Korea; also greetings from Mrs. Diefenderfer and Miss Myers, whose experiences as Field Secretaries for Home and Foreign Missions have proved again the truth sung by Mrs. Charles, that "by serving, love will grow." Mrs. Deudney, from Dr. White's Training School, showed how close is the union between Bible study and missions.

TO help pay tuition in Pyeng Yang school, some Korean girls made doll clothes, which would be a fine addition either for curio cabinet or nursery. The suits are of various sizes and prices, from a 25-cent two-piece costume to the $5 silk bridal costume. They are for sale at our offices.

IF the treasurer of each society auxiliary to the Board of the Northwest could send in to Mrs. Bradley one new subscription to *The Interior*, the $1,500 returned by the publishers would pay the salary, traveling expenses and equipment of a new missionary.

WITHIN the past few months some valuable additions have been made to our library, mostly gifts from members of the Executive Committee. They comprise about twenty-five of the newest and best books on missions and the various countries in which they are situated; also a number of fine reference books. Ignorance not being bliss, in this case, it is to be hoped that those who have not known of these books will make good use of them. They will be loaned on application.

AN all-day union meeting for conference and prayer has come to be a regular appointment and is usually held on Wednesday, second week in January. This year it was one of exceptional power and spirituality. Eleven denominations were represented by speakers: Baptist, Christian, Congregational, Evangelical, Free Methodist, Friends, Lutheran (Evangelical), Methodist Episcopal, Presbyterian, Reformed Episcopal, Union Evangelical.

LEAFLETS: *Brass Rods and Beads, Witch Doctors and Charms, Child Life in Liberia, Child Life in Burma*, each 2 cts.; *Missionary Dramatic Programmes*, by Dr. Sailer, 10 cts.; *What Our Board of Foreign Missions Is and Does*, by Mr. Milliken, 5 cts.; *New Praise Meeting Service* (1909), *Name Above Every Name* (Praise Service), each 50 cts. per 100.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE Thirty-ninth Annual Meeting of the Women's Board of Foreign Missions of the Presbyterian Church will be held on Wednesday and Thursday, April 28, 29, in Park Central Church, Syracuse, N. Y. Mrs. Edmund A. Hudson, 338 W. Onondaga St., Syracuse, has been appointed Chairman of the Hospitality Committee. To her, delegates and missionaries attending this meeting will kindly send their applications for entertainment, before April 15. She will also attend to securing board for those who desire, at hotels or boarding-houses. Miss M. G. Janeway, 981 Park Avenue, New York, is Chairman of Credentials Committee. As it has been found that regular excursion and mileage tickets on many roads offer greater advantages than reduced rates, no effort will be made to secure the latter.

THIS will be the first Annual Meeting since it has been the privilege of this Board to welcome among its constituents Presbyterial Societies formerly connected with the Board of Northern New York, the Philadelphia Society and the Cumberland Church, and it is hoped that these societies may be fully represented in Syracuse and share in the impetus which is always to be gained at these meetings. That there may be no confusion as to delegates, may we repeat here the Article from the By-laws of the Board dealing with this question:

"Art. I, Sec. 4.—At the Annual and Special Meetings of this Board, those entitled to vote shall be the Officers, Managers and Honorary Vice-Presidents, *ex-officio*, and delegates, as follows, viz.: Two from the Executive Committee of each Presbyterial Society and one for every five (5) Auxiliaries."

It is understood, however, that *any one who is interested* will be welcomed at the meetings whether she is a registered delegate or not.

FEBRUARY prayer-meeting was in charge of Mrs. Stanley White, and a most interesting programme she had to offer. Dr. Frances Cattell carried us through the history of Tooker Memorial Hospital in Soochow from its opening in 1899 to the present time, and left us with a keen sense of the magnificent work that the Hospital has done and a deep realization of the loss it has suffered in Dr. Cattell's resignation from its staff. That Christianity is changing lives in China to-day was proved by the stories Mr. Gelwicks had to tell of four men in his theological class at Hengchow. They had come from homes where idols were worshiped and foreigners hated, had heard the Word through chapel or hospital, and are now preparing to go forth into service of absolute consecration to their Master.

We had also the pleasure of welcoming Mrs. Johnson of Ichowfu and Miss Milliken of Tokyo, as well as Dr. Herrick Johnson from Chicago, who closed the meeting with a few words of encouragement and the benediction.

WITH the coming of the month of prayer for India, we shall have a new leaflet containing three short and graphic sketches of mission work in that interesting land. Those who had the pleasure of reading in *The Atlantic Monthly* some months ago two "Himalayan Sketches," by Louise Atherton, will look forward eagerly to the *Indian Impressions*, by Louise Atherton Dickey. Price, 2 cts., 20 cts. a dozen,

FOR MEETINGS ON AFRICA; *Christus Liberator*, 30 cts. paper, cloth 50 cts.; *Alexander Mackay, Livingstone and Moffat, Out of Darkness, Osom and Biwola, The African Drum, A Brave Hunchback*, each 2 cts.

From St. Louis.

Meetings the first and third Tuesdays of each month at 10 A. M., at Room 601, Equitable Bldg., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

THE Board at its last meeting accepted with regret the resignation of Mrs. Isaac Orr, Corresponding Secretary for Arkansas. Mrs. W. D. Dobson was chosen in her place, and we hope she will continue with us for a long time to come.

AT mid-monthly meeting in January we had with us Mrs. George, who is to make the tour of Texas for our Board. She comes to us very highly recommended by the Board of the Northwest. Mrs. George is to visit societies, to organize new societies, to explain methods, smooth away difficulties, and encourage to greater activity. Her success in other Synods leads us to expect results in Texas, which is a State willing and anxious to learn. We pray that Mrs. George may have the presence of the Spirit with her.

A LETTER came from Mrs. McClure for Annual Report,—a letter so full of the Spirit of Christ, of courage, hope and faith, that it warmed all our hearts. She speaks of last year being the best in her experience. This letter will be reserved for Annual Meeting and for the meeting of Kansas Presbyterial Society, and will not be published until then.

DR. FLEMING says in a private letter: "I am trying to re-establish the young woman's Bible class which has badly disintegrated. No Chinese teacher has had more than six or seven in attendance, but I am trying to get back the young girls who have married and left the class, and now have ten regular attendants. It makes me inexpressibly sad to see opportunities slipping away for lack of workers."

IN a personal letter to our Mrs. Faris, late of China, Mrs. Yerkes of Yihsien writes that there has been considerable uneasiness on the part of the people and fear of impending trouble founded on rumors. "The only foundation," she says, "so far as we can discover, was the fact that all the Provincial soldiers were summoned to Tsinan for inspection by the new Governor, and the people thought war was impending. The longer I am in China the harder I see it is for a person to be an out-and-out Christian. I had no idea at first of the many forms persecution can take, and when a time like this comes, I can easily see how dreadful the street talk may become. We can only trust that the 'wonderful to-morrow' which is dawning for China may come quickly."

THE following dates for Presbyterial meetings have been received:

Salt River Pres.....At Bowling Green, March 24.
St. Joseph " .....March 30, 31.
Kansas City " .....At Kansas City, March 31, April 1.

EXACT information concerning the coming Biennial Meeting in St. Louis, the latter part of April, will soon be out. Look for information in April WOMAN'S WORK. Suffice to say here, that we urge you to plan to send delegates from each society if possible,—but certainly two from each Presbyterial Society without fail. Entertainment is provided for all regularly accredited delegates.

From San Francisco.

920 Sacramento St.
Public meeting first Monday of each month at 10.30 A. M. and 1.30 P. M. Executive meeting every third Monday.

THE Thirty-sixth Annual Meeting of the Woman's Occidental Board of Foreign Missions of the Presbyterian Church will be held April 7, 8, 9, at 920 Sacramento St., San Francisco.

THE books of the Occidental Board will close positively on March 15. Money sent later to the Treasurer, Mrs. E. G. Denniston, 3454 Twenty-first St., San Francisco, will be applied to next year's receipts.

MARCH will be a busy month, for Presbyterial and Auxiliary Societies will all be drawn up in line. Without their gifts the Occidental Board could not send out missionaries.

HENRY WOO writes from his school in China to his beloved Miss Cameron: "I have been working during vacation typing a book for print, so as to get money to buy books. I now have about fifty, and I am proud to see the hard-earned books. I am glad to hear the good report of my sister Margaret, and I sincerely hope that she will improve the good opportunity offered her in school to improve her mind and knowledge. I have written her many times on this subject. We feel very grateful to the Board for all the good advantages offered us and especially to you."

These children are of the second generation. Their mother became a Christian in the Home. Both parents have died and left their children in our care.

MRS. ALBERT KEEP of Chicago was a welcome guest at our executive session on Jan. 18. She was one of the founders of the Board of the Northwest, and her interest and love for foreign missions has grown through all the years.

ONE of our pastors suggests to his Sabbath-school children that they save the money they would spend for valentines to provide clothing for girls in the Home, who lost so much by the fire.

From Portland, Oregon.

Meetings on first and third Tuesdays each month at the First Presbyterian Church. Visitors welcome.

THE Twenty-first Annual Meeting of the

North Pacific Board will be held in the Third Church, Portland, Oregon, April 21, 22. The women of the church are delighted that this honor has been accorded to them this year, and are planning to give a hearty welcome to all. Visitors desiring entertainment will please send their names to Mrs. A. H. Lomax, 675 E. Alder St.

WE again welcome a new Presbyterial Society, Kendall, into our Board. This, with Boise recently admitted, brings all Idaho into the North Pacific Board.

THE Treasurer suggests that as far as possible auxiliaries remit to Presbyterial treasurers in even dollars, thereby saving much valuable time. We acknowledge first gifts from the Woman's Society of Potlatch and the C. E. Society of Ahsahka, Idaho. One hundred and fifty dollars has been added to the Kenneth Memorial Fund by the Club.

WE acknowledge with deep gratitude Miss Caroline Strong's legacy of one thousand dollars to the North Pacific Board, further evidence of her loyal interest in missions during life.

THE change in the plan of *Over Sea and Land* in devoting the entire issue one month to Foreign Missions, and to Home Missions the following month, will be noted with interest.

CHRISTIAN ENDEAVOR Societies will be interested in an extract from a letter written by Frank W. Bible, Treasurer of Hangchow Building Fund:

"Hangchow Presbyterian College is located in one of the great commercial, literary and social centers of the Empire, and bears the whole burden of higher education for boys in a region with a population of 12,000,000 people. It has furnished nearly all the well-trained men for the ministry and for school work in a large section, and in addition has graduated a number who have had successful careers as business men or doctors, or in post office and custom service of the government. Every graduate but one has gone out as a communicant member of the church."

The college has so increased in numbers that the bnildings are inadequate. Eighty acres of land ontside the city overlooking beautiful Hangchow River have been secured and, as soon as sufficient funds are obtained, new dormitories, missionary residences, chapel and library will be built.

Our C. E. Societies have, so far, this year paid over $360 toward this Building Fnnd.

Receipts of The Woman's Foreign Missionary Society of the Presbyterian Church for January, 1909

By totals from Presbyterial Societies.

ATHENS,	$129.24	HOLSTON,	$20.00	PHILADELPHIA,	$2.651.43	SPRINGVILLE,	$14.80
BALTIMORE,	582.29	HOPEWELL-MADISON,	16.80	PHILADELPHIA NORTH,	1,228.00	STEUBENVILLE,	25.00
BELLEFONTAINE,	172.82	LACKAWANNA,	1,224.90	PITTSBURGH,	3,258.07	TALLADEGA,	2.50
BIRMINGHAM, ALA.	81.15	LEHIGH,	384.22	PORTSMOUTH,	126.75	WESTMINSTER,	215.50
BUTLER,	260.70	LIMA,	169.65	ST. CLAIRSVILLE,	129.30	WOOSTER,	262.93
CHATTANOOGA,	131.15	MCMINNVILLE,	12.00	SHENANGO,	551.30	ZANESVILLE,	329.45
CHILLICOTHE,	378.43	MAHONING,	180.70			MISCELLANEOUS,	420.00
CINCINNATI,	1,347.92	MARION,	232.40				
CLEVELAND,	1,371.31	MONMOUTH,	5.00				
COLUMBUS,	241.14	NASHVILLE,	119.56				
COOKEVILLE,	9.00	NEW BRUNSWICK,	799.33				
DAYTON,	653.80	NEW CASTLE,	4.45				
ELIZABETH,	1,524.79	NEWTON,	264.10				
FRENCH BROAD,	6.65	OBION-MEMPHIS,	37.85				
GRAFTON,	112.48	OXFORD,	25.88				

Total for January, 1909, $19,714.74
Total since April 1, 1908, 82,133.27

(MISS) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Special Gifts to Missionaries, $20.00
Persia Famine Fund, 10.50

Receipts of Woman's Presbyterian Board of Missions of the Northwest for January, 1909

ABERDEEN,	$77.00	FLINT,	$88.00	LOGANSPORT,	$244.93	NIOBRARA,	$38.38
BLOOMINGTON,	666.96	FT. WAYNE,	50.00	MADISON,	152.25	OMAHA,	45.92
BOULDER,	297.45	FT. DODGE,	102.50	MILWAUKEE,	30.00	OTTAWA,	5.00
CAIRO,	12.00	GEORGE,	2.50	MONROE,	69.00	ST. CLOUD,	16.50
CHICAGO.	2,732.42	GRAND RAPIDS,	28.50	NEBRASKA,	5.00	ST. PAUL,	164.76
CHIPPEWA,	42.94	GREAT FALLS,	23.10	NEW ALBANY,	172.13	MISCELLANEOUS,	9.00
DAKOTA,	1.00	GUNNISON,	81.25				
DUBUQUE,	7.00	HASTINGS,	20.00				
EWING,	117.00	INDIANA,	50.00				
FARGO,	5.00	IOWA,	478.52				
FREEPORT,	279.40	IOWA CITY,	286.30				

Total for month, $6,401.71
Total to Feb. 1, '09, 61,674.18

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 328 Wabash Ave., Chicago.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for January, 1909

BINGHAMTON,	$40.00	LOUISVILLE,	$749.00	ROCHESTER,	$369.50	TROY,	$114.00
BROOKLYN,	1,049.03	MORRISAND ORANGE,	1,405.00	ST. LAWRENCE,	104.00	UTICA,	532.55
BUFFALO,	314.00	NASSAU,	87.00	SYRACUSE,	79.26	WESTCHESTER,	379.30
CHAMPLAIN,	46.43	NEW YORK,	1,552.33	TRANSYLVANIA,	90.75	MISCELLANEOUS,	321.65
CHEMUNG,	166.60	NEWARK,	11.00				
EBENEZER,	164.00	NIAGARA,	354.25				
GENEVA,	25.00	NORTH RIVER,	202.93				
LOGAN,	62.25	OTSEGO,	181.00				
LONG ISLAND,	184.33	PRINCETON,	70.55				

Total for January, $8,655.71
Total since April 1, 55,536.33

(MISS) HENRIETTA W. HUBBARD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for January, 1909

ARDMORE,	$6.00	IRON MT.,	$4.00	TULSA,	$14.00	MISCELLANEOUS,	$20.00
AUSTIN,	35.00	LITTLE ROCK,	12.72	WACO,	127.53		
BURROW,	12.50	OSBORNE,	55.75				
CIMARRON,	33.00	OZARK,	71.31				
HOBART,	6.00	TOPEKA,	376.77				

Total for month, $774.58
Total to date, 14,167.00

MRS. WM. BURG, *Treas.*, 601 Equitable Bldg., St. Louis, Mo.

Receipts of Woman's North Pacific Board of Missions for Quarter Ending December 25, 1908.

ALASKA,	$6.00	KENDALL,	$18.90	SOUTHERN OREGON,	$23.02	WENATCHEE,	$6.10
BELLINGHAM,	27.00	OLYMPIA,	124.75	SPOKANE,	75.00	WILLAMETTE,	58.88
BOISE,	53.00	PENDLETON	10.20	WALLA WALLA,	59.19		
CENT. WASHINGTON,	82.00	PORTLAND,	612.65				
GRAND RONDE,	31.00	PUGET SOUND,	371.86				

Total, $1,559.55
Total from April 1st, 3,604.14

MRS. JOHN W. GOSS, *Treas.*, 324 East 21st St., North, Portland, Oregon.

DATE DUE

[redacted]			
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